

Lupset (T.)

653 a 19



A COM

PENDIOVS AND A

VERY FRVTEFVL TREA-

tyse, teachynge the waye of

Dyenge well, written to a

frende, by the flowre of

lerved men of his

tyme, Thomas

Lupsete

Lon-

doner, late deceased, on

whose soule Iesu

haue mercy.



1587, 1587 to it know
to all men by 4th of
writing that of the





They say, it is a point of
 a proude panitie, or a
 stubburne folly, to kepe
 sure and certaine, what
 someuer is ons sayde,
 always, it semeth not to wise men,
 that a promys shulde be sticked by,
 in as moche there maye chaunce
 greater causes to breke a promys,
 then the reasons be, why promysse
 shulde be performed. As if I haue
 sayd, that I wyll suppe with you:
 hit is not inoughe to bynde me a-
 gaynste all chaunces. I may fall
 sycke, I may haue at home some
 necessary impediment, the wether
 may so fal, that it is no going out,
 many casualties may happen, that
 were not in mynde, whan such pro-
 mysse was made. wherfore wyse
 men say, in all makynge of promes,
 there be euer vnderstonde some se-

To dye vvell.

crete exceptions, such as be these:
If I can, If I maye, If it be con-
uenient, If no greater cause hap-
pen to let me. By the whiche excep-
tions, a promes neuer byndeth a
man ferther, than is accoꝝdinge to
be obserued and kepte.

If I thought (my frende Iohn
Walker) that you wold take myne
excuse by the sayde exceptions, I
wold rather by them escape my pro-
messe, that I haue made to you,
than I wold fulfyl it. For whan I
sodenlye agreed to your requeste,
that was to haue me wryte to you
the way of dyenge well: I consy-
derid not at that tyme, what the
thyng was. After I percey-
ued more difficulte in it, then was
mete for my pooꝝe witte, specially
beyng (as you maye see me) other
wise occupied, in such studies as
apperteyne

appertayne to my leasure: and of shortly this lesson to lerne the way of dyenge well, hath nede to haue a mayster, the whiche knowethe both what our life is, and what the losse of the same is. For no man in mynde can effectuously teache the way to dye well, excepte he be one that knoweth the way to lyue wel. And plainely the mater requi-
reth a philosophers stomake and a sadde. For suche a one as Marcus Cato was, were a man mete to entrete this thyng: he knewe what valure ley in deathe, the whiche he sought bothe with swerde, and his nayles, tearynge out his owne bowelles.

I wolde thynke a Catulus or a Mercula shoulde speake lustely to you of dethe, seinge they shewed theyr couragious harte nothyng

To dye vvell.

to esteeme life, when the time requi-
red, eyther to dye with honour, or
to lyue with shame. These men
and suche other wolde shewe you
the waye to go to deathe, longe be-
foze death came to you. But none
of all the paynymes canne eyther
with worde or with ensamples of
theyr actes declare this thyng so
trewly and effectually, as may he
that is exercised in Christes philo-
sophye, a Paule, or a Peter, or a
Hierom shulde here in speke moze
lyuely, than al þe subtyl clerkes of
the olde grekes. Yet to me, for my
parte, it is an harde thyng, eyther
to play with you one of this sorte,
or of that sorte. It passeth my po-
wer to speake to you eyther lyke
Socrates, or lyke Chrysostome.
So that if the sayde exceptions be
with you admittid in a promys ma-
kyng

kyng, I may trewely denye you
the performaunce of, my graun-
tinge, in as moche when I promi-
sed you this thyng, there was vn-
derstandyd, if I coulde, & if it were
conuenient: I nother can well de-
clare this waye of dyenge, nor yet
me thynke, it is not conuenient for
me, lyuyng in this comen course
of the worldely folke, to speake of
deth so earnestly, as a monke of the
Charter house shoulde and myght
do. But by cause I knowe your
importune desire, to be so set vpon
this thyng, & nedes you wyll haue
me say somewhat herein: I wyll
praye you so to rede me, as the tale
not onely to be wrytten of me for
you, but that I my selfe am also
an auditoꝝ of the same, and as mo-
che shall I enforce to folowe the
counsayle, that in my sayenge I

To dye vuell.

aduyse you, as though the hole
wozke pertayned only to my selfe.
Wherin take this note for your
comfoztes, that I write nothyng
to you, that I wyshe not were in
my owne power to execute. Thus
I with you, and you with me both
of vs fast yoked to gethers, let vs
endeuour our selves to be in dede
suche men as we commende and
prayse. For as it is shame to speke
one thinge and to thinke an other,
so it is a more shame to write holy-
ly and to lyue worldlye. And as
great a rebuke there is in him that
can here and praise good sayinges
but doo there after he wyll not.
Now than let vs not speke only of
the way to dye well, but in effecte
let vs indeuer our mindes to haue
the frute of this lesson, to make in
dede a good ende of our lyfe. And
here

here nowe withoute any ferther
proces I wyll begynne to pay you
my dette, and shortelye you shall
knowe my mynde howe you maye
dye well.

As I was bethynkynge me, to
wryte some thyng of this mater to
the satisfyinge of your desyre, I
torned a booke, where my memo-
rie gaue me, to be a story of one called
Canis, that lyued vnder the ty-
rante Caligula Cesar. This Ca-
nius beside his hys lernyng was a
man of a great spirite, the whiche
he wel declared in the maner of ta-
king his deth. It chanced hym to
falle out for a certayne cause with
the sayde tyrante, and many soze
wordes were betwene them: at the
laste whan the tyme was depar-
tyng from the tother, this empe-
rour in his fierse ire sayde: well

A. b.

thou

To dye vvel.

thou sole, make mery if thou wylt,
fo? I haue poynted the within few
dayes to bellayne. Therat Can-
us turned him with lowe courtesp
and sayd: My most gentill prince
I hartely thanke you.

This answere came from a no-
ble stomacke, whereby he shewed
the mad ragis of the cruell tyrant
to be so ferre intollerable, that vn-
der hym dethe was to be reckened
fo? a benefit and a good tourne:
wherfoze he thanked hym fo? his
offer, as fo? a specyall rewarde.
And great merueil men had to be-
hold this Philosopher, howe me-
ry he was after this tyrantes thze-
tenynge. There were .x. dayes gy-
uen of respite, befoze he shuld dye,
the whiche tyme he so passed, that
he neuer semed to be in lesse care,
no? to haue his mynde in better
quie

quietnes.

Whan the daye came of execution, the kinges gepler & hangmanne wente abowte the towne with a greatte companye of them that shoulde suffer death, the whiche passing by this Canius house, they called hym to be broughthe also forth amongst the other, at the whiche tyme Canius was playinge atte the chestes with one of his companions, and hearynge theym make haaste, he rose and telled his men, sayinge to his companion: Loke nowe that after my deathe you lye not, noꝛ make no false crakes, that you haue wonne this game. There with also he bekened to the gailer and sayde: I pray you bere witnes, that I haue one man in this game moze than my felowe hath.

In

To dye vvel.

In this wyse this philosopher playde with deathe, and shortly his quiete harte gaue a foule checke mate to the tyrantes crueltie: he shewed hym selfe to be in spirite as farre aboue all kynges violente power, as these myghtye princes thynke to haue a stronge dominon ouer all theyr subiectes. The frendis and familiars of this philosopher were very sorowfull, bewaylynge the losse of suche a man, to whome: what meane you quod he: Why be you sadde? Why mourne you for me? Is hit not your study to knowe, whether the soule of man be mortall or immortalle? The trouthe of this harde question I nowe shal lerne: and nowe shall I see the trouthe of all our dowtes of heuen and of god.

Thus

Thus talkynge with his fren-
des he came to the place of execu-
tion, and there a lyttell, whylest
other were hedded, he stode styll in
a musynge dumpte. What thinke
you now good Canius, quod one
of his frendes: Wherupon nowe
muse you so earnestly: Mary (quod
he) I haue determynedde with my
selfe to marke wel, whether in this
short pange of death my soule shal
perceue and feele, that he goeth
oute of my body. This poynte I
fully entende to take hede of: and
if I can, I wyll surely brynge you
and the reste of my felowes word,
what I felte, and what is the state
of our soules.

There was a wonderful caulme
stomake in y^e myddest of so stormy
a tempest, this mans mynde was
worthye of an euer lastynge lyfe,
that

To dye vvell.

that was not onely to the deathe
studious of knowlege, but also in
the selfe. death founde occasion of
lernynge. It was not possyble
foz any mannes mynde to conty-
nue his studye longer, oꝛ to a fer-
ther poynte than this noble philo-
sopher dyd.

This story and certayne other
lyke, maken me often to reason
with my selfe, what a strength of
knowlege is in mannes brayne, to
serche and to fynde by hym selfe
the truthe, if he enforce his wittes
to lerne. Foꝛ this Canius & many
other were not taught of Chryste,
as we now be, they had not the ru-
les of faythe, the whiche shewe
the vndoubtefulle waie to come
to the persyghte knowelege of all
preuy misteres, they were not com-
forted with the preachyng of god-
des

des sonne to sette lyttel by this life
as we now be . They were not
plucked to conceyue a loue of ver-
tue aboue nature: as the holy scrip-
ture draweth vs from this worlde
to the beholding of an other place,
wher vertu receiueth her crowne .
Wherfore to me hit is no smalle
cause of marueiling, when I here
suche ensamples of naturall men,
that by them selfe coulde in suche
a maner rise aboue theyr nature,
in settinge lyttell by that thyng,
that naturall ye euerie creature
mooste abhorreth and feareth (for
deathe is the thyng that in this
worlde by nature is made mooste
doubtfull, mooste terrible, most hey-
nous, and most worthy to be fered,
to be elchewed, and by al meanes,
ways, gynnes, or crafte to be esca-
ped) To here then a natural man,
with

To dye vvell.

without the teching of god, to rise
vp in his phantasie aboue nature,
to iudge of death farre other wyle
than nature teacheth hym, to dis-
pise the durance in this lyfe, when
he knoweth no certaynte of none
other worlde, to vse the strength &
myght of the spirite ageynste the
puissant power of all tyrantes: It
semeth to me a wonderful thyng,
& more wonderfull the same shuld
be, if I sawe not witten in holy
scripture, howe that frome the
fyrste creation of Adam, the good-
nes of god hath ben so greatte to-
warde mankynde, that he hathe
gyuen vs alway sufficiente grace,
to knowe the ryghte, to se the hie
maiestie of vertue, to fynd out the
trewe dignite of the soule, to per-
ceue the vanyte of this presente
lyfe, and fynally to vnderstonde
wher

wherin stonde the pleasure of
god, and wherin standeth his dis-
pleasure. Euer by goddes mere
goodnes man knewe what was
well to be done, and what was con-
trarye puelle to be done. It is a
lawe witten in the harte of man
with the fynger of god in our cre-
ation, to be enduced by reason to
praise alway vertue, and to thinke
synne worthe of dyspryse. The
mynde of man hath a grace to see
farther than the bodye syghte can
attayne to, the mynde of man fe-
leth more subtyllye than our fyue
wyttes can approche to, the losse of
bloudde or of bzyeth is a smalle tri-
fell in the myndes consideration,
when the mynde vsethe his owne
clere syghte, and is not blynded
with the darkenesse of the bodye,
the whiche stumblethe atte euerye

B

strawe

To dye vvell.

world
man.
strawe in this worlde. Euery mot
choketh a worldly man. Euery li-
tel sownde maketh a worldly man
trunble and shake. I call a world-
ly man him that giueth al his care
to vse his wittes in this worlde,
that creapeth vpon suche thynges
as be sene, harde, felte, tasted, and
smelte, that clymeth not in no con-
sideration aboue the myste of this
valeye. The mooste parte of men
euer haue bene of this weake sorte
and yet styll the mooste parte of
men is the same. This worlde e-
uer hath his multitude, that ho-
nozeth, worshippeth, and magni-
fieth nothyng besyde this shorte
lyfe, and those thynges that per-
tayne to this lyfe. Yet ageyn euer
hath there benne some and styll
there be some, that playe the phi-
losophers, the whiche studied
to

to knowe the dignities and worthynesses of euery thyng, howe moche it shoulde be esteemed, valued, or regarded of vs, the whiche labourith to pycke oute in euery thyng what is good and what is noughte. Men of this sorte be called spirituelle menne. For you muste knowe, that a taylour, a shomaker, a carpenter, a boote man, withoute bothe learninge and orders, maye be spirituall, whennie a mayster of arte, a doctour of diuinitie, a deane, a bishop bothe with his cunninge and dignities may be temporall, seing the trewe diffinition of a spiritual man is to be one, in whome the mynde and spirite cheselye ruleth. Lyke wyse the temporall man is he, in whome this present tyme of this traunsitorie lyfe hath mooste

Spiritu
men.

Tempo
rall men

To dye vuell.

come. Thus I saye spirituelle
men haue euer sene the trouthe,
to ponder and valure euery thyng
in this worlde accor dyngely. And
as to the tempoꝛalle mynde no-
thyng semeth sweter than to lyue
here, so the spiritual mynd fyndeth
sweteness in deathe, by the whiche
this lyfe endeth. For lyke as the
pꝛince of this worlde neuer agre-
eth with god, noꝛ yet the bodye
with the soule, noꝛ the erthe with
heuyꝛ: so he that studieth foꝛ this
tyme, hath clene contrary opini-
ons to hym that foloweth the spi-
ryte. And as the tempoꝛalle man
saythe, hit is a pleasante thyng
to lyue here, and a bytter thyng
it is to dye: so the spirituall man
thynketh it a bytter time to indure
the space of this life, & moche toy he
conceyueth by the ryddance of the
soule

soule from the heauye burden of
this body.

Of these contrarpe opinyons
you shall lesse maruayle, when we
haue a lyttell considered the thyng
it selfe, what shoulde be death, the
whiche one parte of vs so moche
feareth, and an other sorte setteth
so lyttell by the same: and so by a
shorte processe you shall see, whe-
ther the sayde Canius be moze
worthy of prayse for his lyttell re-
gardyng the deedly punyshment
than is Frances Philippe, that
within fewe yeres passed was put
to execution with vs for treason,
the whiche dyed so cowardelye, in
soo greatte panges of feare, that
he semed extracte from his wittes,
scante for quaking and trymbling
the wreche coulde speke one word.

The fewe wordes that he coulde

B.iii.

with

Francis
Philip.

To dye vuell.

with moche stutternge so wnde,
were only in the declaration of his
dispayre, noz nothynge was sene
noz harde of hym, but weppnge,
lamentynge, wyngynge of his
handes, with bannynge the houre
and day of his byrthe, contynual-
ly sighinge, as though he his harte
shulde haue burst for sorowe.

The difference of these affectes
wyl hereafter be (I thynke) play-
ner to you, whan we haue a lyttell
more spoken in this matter. For
nowe good Iohn, I wyl crepe a
lyttell nygher to your desyre, the
whiche you haue, of lernynge the
way to dye well.

¶ THIS DIENG well is in
effecte to dye gladly. For who so
euer dyeth gladly, he departeth
frome this lyfe in a sure hope to
lyue ageyne, beyng nowe wery
of

of this worlde : but nother this hope of the lyfe to come, noꝛ this weyynes of the lyfe pꝛesente, can make in any man a glad harte to dye. Onles he be one that hath liued well here. Foꝛ in death there can be no gladnes, excepte therbe a full truste of opteynyng the rewarde of vertue, partelye by the truste and fayth of a good mynde, partely by the mercye of god, that fulfilleth euer our insufficiency, yf we bzing ought with vs worthi of his fauour. Foꝛ goddes grace supplieth, where our power lacketh, if hit so be that our soules appere befoꝛe him in an apparell mete foꝛ his pꝛesence, the whiche apparelle requireth a perfecte faith, and an earnest wyl of doing wel, al though we haue not alwaye done well.

The mercye of god neuer failethe
hym

To dye vuell.

hym, that fully trusteth in it: But
a full truste can not be withoute
the strength of charite, the whiche
euer burneth in the loue of doinge
good: & faithe can not be perfect,
onles there be good workes, y^e whi
che maye stir vp and quyen in
vs faythe to take a beleue, that by
Christes actes our final demerites
may growe to be perfecte. Thus
a chereful harte, beset with fayth,
hope, and charitie, taketh no pen-
sifulnes in the remembraunce of
deathe, but rather it reioysseth to
reminbre, that by deathe it shall
passe to lyfe, neuer more to dye.
Wherfore to dye well euer, is to
dye gladly, eyther to be ridde from
the bondes of this prison, or to op-
teyne the lybertye of heuen: bothe
wayes cometh from a good lyfe
passed: so that surely no man can
dye

dye well, that lyueth not well, for
 euer deth is a sorowfull thyng to
 the yuell lyuer, by cause he hathe
 nothyng to laye before the mercy
 of god, wherbypon he maye take
 hope and truste to be made wor-
 thy of the sure lyfe, in the whiche
 deathe medleth not. Nowe than
 yf we can gether, what maye lette
 vs to be gladde of deathe, and
 what wyl byynge vs to a desire of
 dyenge gladly, we shalle by the
 same pycke oute the waye to dye
 well. For in my mynde these.ii. be
 allwayes one, to dye well, and to
 dye gladly.

The gladde desyre of dyenge is
 letted chesely by two thynges: one
 by the feare of deathe, the tother
 by the loue of this lyfe. The tone
 of these foloweth the tother. For
 he that loueth this lyfe, feareth to

Two le-
 ttes to d-
 gladly.

B.v.

dye:

To dye vvel.

Dye: and he that feareth to dye,
loueth this lyfe. Yet we may speke
of eche parte by him selfe, and first
lette vs assaye the greatteste, the
whiche is the feare of death: than
nexte after we will come to the to-
ther, the which is the loue of this
lyfe. If these two blockes be ta-
ken out of our stomakes, we shall
fynde an easpe and a playne waye
to the ende of our pourpose. For
who someuer nother fereth to die,
no: loueth to tary in this lyfe, he
is redye alwaye to dye gladdely.
But to performe my promys, lette
me say somwhat of the sayde feare
and loue.

Thyrste and chesely the feare of
death takethe awaye all gladnesse
of dyinge, and therby after myne
opinyon, no man that dyeth fere-
fully can dye well: so that to lerne
the

the waye of dyenge well we muste
lerne the way to die without feare.
And yet howe I shulde proue, that
death is not to be feared, I canne
not well telle, seinge the hole po-
wer of nature sheweth, that of all
thynges death is moost fearefull:
and to reason ageynste nature, it
were parauenture not soo harde
as vaine. For what canne reason
pzeuayle, if nature resiste? It is a
thyng to farre aboue mans po-
wer to stryue or to wastelle with
nature, her strengthe passeth the
myghte of our wyll, what helpe
sonneuer we take of reason or of
auctoritie: nother counsaile nor
commandement hath place, where
nature dothe her vttermooste. It
is none excuse to saye, that menne
feare deathe bycause they be lothe
to leaue the commodities of this
lyfe,

To dye vvcl.

lyfe, or by cause they feare the thre-
teninges of purgatorie and of hel,
or els bycause they thynke upon
the sore paineful panges, the whi-
che be in the tyme of deathe. Nay
these thinges make not chesely the
feare of dying, it may well be that
of suche thynges the feare is in-
creased and made more fulle, but
there is a feare byfore. and by-
syde all these thynges, the whiche
feare nature (I say) gyueth, as it
is wel sene in yonge chyldern, that
haue no remembraunce nother of
this lyfe, nor of the deadly pan-
ges, nor of heuen, purgatorie, or
helle. Whan we in sport threten to
caste them heedlynge out at some
hye wyndowe, they quake, trym-
ble, and waxe pale, shewyng playn
and euident tokens of a naturall
feare towarde deathe. And though
by

by lernynge, or by a curragious
mynde; somme fewe amongest vs,
seme lyttell or nothyng to be mo-
ued with dethe: yet then sample of
these fewe can not take awaye the
trouthe, that nature in all the reste
worketh. For howe many be there
that onely to eschewe deathe suffre
all wretchednes, all beggarie, all
payne, in pyckynge vp cronnes
of nouryshment to abyde a while
in this lyght: And the more sham-
fully, that men for the moste parte
feare to dye, the greater proffe
there is, that suche extreme poyn-
tes of fere agaynst all shame shuld
not in so many daily appere, whan
dethe approcheth, onles by nature
some iuste feare were of the same.
For as the excesse of feare cometh
by weakenes of harte and lacke of
stomake, the which is worthy to be
rebu-

To dye vvell.

rebuked for shamefull cowardnes:
so there is a meane measure of feare
in dethe, that may be reckened ho-
nest and iuste, bycause nature ma-
keth it necessary.

Loke you howe bothe olde and
newe stories kepe in memory their
names that appered to dye with-
out feare: as who saye, it is to be
wrytten for a wonder and lyke to
a myracle, beinge a thyng besyde
the course of nature, to here of a
man that can in deathe ouer come
the passion of feare, as we wonder
to here of some that lyue withoute
sustinance of meate or of drynke.
Bycause I saye hit is a naturalle
thinge to feare dethe, we greattely
meruayle of them that feare it not.
Yet reason saythe, we shoulde not
feare that thyng, the whiche we
know not, & only yuel is worthy to
be

be feared. But seinge we knowe
not dethe, we may well by reason
doubt, whether it be yuell oꝛ good.
And nowe befoze we speake anye
moze of feare, let vs a lyttell con-
syder dethe by it selfe, what thyng
it is of his owne nature, and whe-
ther by it selfe it be good oꝛ yuell.

We calle ones dethe the losyng
a sonder and departyng of .ii. thin-
ges, the soule from the bodye: the
whiche departyng no man can es-
cape, but necessarilye dye all we
muste that be bozne in this worlde.
When the body by any violence lo-
seth his sensis, and is spoiled from
the quicke vse of his pꝛincipal par-
tes, than departeth the soule from
hym; and in maner the bodye lea-
ueth the soule, befoze the soule lea-
ueth the bodye. For it is not the
soule by hym selfe that goeth from
the

what de-
is.

To dye vvell.

the body, but it is the body by his
forsakynge lyfe, that causethe the
soule to departe. For where lyfe is
not, there the soule canne not a-
byde: and as the body is liuely be-
foze the soule entereth, so the same
body is deadly befoze the soule de-
parteth. Bloudde in his measure
and temperance betwene cold and
hotte, kepeth lyfe in the body: the
which bloud by innumerable waies
of chanches may be altered and con-
strayned to leaue his nouryshyng,
wherupon shall insue the losse of
lyfe, and than streighte after folo-
weth the soules goinge away. For
well you knowe, that the soule is
one thynge, and lyfe is an other.
Wheresomeuer the soule is, there
is lyfe. But it is not trewe, that
where someuer lyfe is, there is the
soule. For trees and herbes haue a
parte

Be soule.

Be lyfe.

parte of life, and a moze parte of
lyfe is in muskylles, oysters, and
wormes: yet a moze perfect lyfe is
in these bestes and birdes, the whi
che haue amongeste theym some
moze some lesse of lyfes perfetnes.
But thoughe in theym lyfe, the
whiche resteth in the vse of the sen
sis, that be to here, to see, to fele, to
smelle, to taste, and in swyfte mo-
uyng is a great worke of lyfe, the
which thynges I say, though they
be in the perfection amongist these
beastes: yet the hande of god hath
not gyuen to any creature lyuyng
in the erthe water or ayre, to haue
besyde lyfe a soule: the whiche is a
thyng formed after his lykenes,
fauynge onely to man, whome he
hath putte here to rule ouer thyn-
ges created, lyke as he reuleth in
heuen ouer al. It is the creatours
wylt,

To dye vvell.

Wyl, that nothyng in this worlde
shall haue a soule, but man alone:
the which soule bringeth with him
the vse of reason, a thyng that
may teache vs bothe that we haue
a soule, and that god is he the whi
che hath thus made vs to be in
this worlde his chiefe and mooste
excellent creature. Reason dothe
thus teache vs, yet besyde reason
we be herein better instructed by
our mayster the son of god, so that
nowe we can not doubt, that in vs
is a thyng, the whiche canne not
dye. But of suretie we euidently
se, not onely by reason, but moche
better by belefe, that the ymage of
god in vs is perpetuall & can not
not feale any corruption, oneles
suche as our frowarde wyl maye
gyue, wherof groweth synne, that
is the lyuyng dethe of the soule.
But

But lette vs comme to our mat-
tier.

To speake of this bodyly deth
we nowe haue a greatte forzell in
comparison of some olde clerkes,
that were in doubtte, whither there
was in man any soule besyde lyfe,
moze than is in an hoxse oꝝ a gosse.
They were in doubt whether any
thyng of manne remayned after
dethe, that myght fele oꝝ perceyue
eyther ioy oꝝ peyne. Foꝝ as to the
faynyng poetes, that spake of de-
licious gardins foꝝ good spirites,
and of dyuers soze turmentes foꝝ
vngacious sowles after this life,
most part of the olde clerkes gaue
no maner of credence: and they
that beleued otheꝝ an heuen oꝝ an
hell, to be ordeyned foꝝ mens sow-
les, yet they so beleued, that moch
doubtfulnes was in theyꝝ belefe,

To dye vvell.

in asmoche as their reason sufficed
not to fynde oute the certeyntie of
goddis workes. From the whiche
doubtis the vnfallible doctrine of
Christe hath now deliuered vs al,
so that as many as wyl gyue eare
to the voyce of god, they can not
mistruste their knowlege, but that
without question bothe we haue a
soule, and the same soule is im-
mortall, a thyng that neyther in
this worlde nor out of this worlde
can peryshe or feale any poynte of
deth, to lacke by the same any iote
of his beinge. I saye oure soules
continually without ende shall e-
uermore endure, the which be cre-
ated and made by god after the
forme of god. What foune that
is, it is as harde to shew as it pas-
seth our capacitie to knowe what
god is, whose shappe and facion
our

our soules beareth.

Nowe than what shall we saye of dethe: the whiche by hym selfe is not vnlke to an endles slepe of the bodye, wherof the bodye lyeth without power to vse anye sence, beyng after lyfe lyke to a stone, that neuer had lyfe. This change of the bodies state, whether by hit selfe hit be good or yuelle, it is an harde thyng for vs to iuge, seing the trowth is, that no man lyuing expertlye knoweth what thyng death is: and to determyne of a thyng vnknewen, hit semeth a presumption full of folye. Therefore without any certayne determination, we maye for oure learning debate with reson the thing, as moche as shalbe within the bondes of our capacyte, and fyyste if death were by hym selfe good, it
glad

C.iii.

shuld

whether
death
by
selfe
be
good
or
yuel.

Death
not
good

To dye vuell.

Shoulde be no trespase for one man
to kyll hym selfe or an other. For
in geyng to other a good thyng
or in takyng to our selfe a good
thyng, can be no rebuke. Where
the dede is good, there is well do-
yng in the doer: But euer, not
onely by Chrystes teachyng, but
also by natural reson manslaugh-
ter hath be iuged an abhominable
synne. Wherefore it canne not be,
that by hym selfe death is a good
thyng. And ageyne an yuel thing
it is not. For Chryste dyed wyl-
lyngely, the whiche wyl in god
and goddes sonne coulde not haue
consented to dethe, if deathe hadde
ben a thyng of his owne nature
yuelle. For yet hit coulde not be,
that vertue shoulde be praysed in
the gladde sufferynge of deathe as
nowe be crowned in heuen many
holp

at he is
yuel.

holpe marters, the whiche coura-
grouselfe toke vppon theym the
deathe. And surely it shoulde not
be the naturalle ende of mannes
course in this life, if it were a thig,
by it selfe naught. For yuell ma-
grye mans hedde, is neuer put to
him, as it shulde be yf deathe were
yuell: the whiche necessarily man
is constrayned to suffre. Therfore
it semeth true, that death conside-
red alone by hit selfe, is nother
good nor yuell. But when we here
of dyinge wel or dying yuell, or of
a good deathe or an yuel death: it
is not deathe by it selfe that is spo-
ken of, but rather the circumstan-
ces, the maner, the fashyon, the
cause of deathe, or that goeth be-
fore death, or that foloweth deathe.
These be the thynges that gyueth
and taketh this name of goodnes

Death
nother
good n
yuell.

To dye vuell.

or yuelnes, As to saye that death
is good, by cause hit endethe this
synnefull lyfe, and is the meane to
passe frome this worlde to heuen:
or els when we saye, that Judas
dyed an yuel death, it is not ment
that the departing of Judas soule
from the bodye was yuell, but the
maner of his dyeng, was the yuel
thyng, his cursed desperation, his
dampnable mystruste of goddes
mercy, his dispitefull refusynge
grace, made his deathe yuell. The
two theues, he at the ryght hand,
and he at the lefte, bothe dyed one
kynde of deathe, bothe nayled to
crosses, both worthy for their tres-
paces: yet it is trouthe, that the
one died wel in a good deth, the o-
ther dyed naught in an yuel deth,
not for the deth by it selfe, wherein
was no difference, but for the di-
uersitie

uersitie of their. ii. myndes in takynge of deathe. The one repented hym, and asked mercy, wherof he died gracious ly, the tother continued in his blasphemynge god, the whiche stubburne stomacke in synne caused hym to dye vngacious ly. It is a thyng that foloweth dethe, and is not in dethe it selfe, wherupon we loke, when we iuge to be a good ende or an yuel. For by the maner of hym that dyeth, we coniecture the state and condition of the soule: the whiche yf we fynd in our fantasie to be in an yuelle case, as in the daunger of goddis curse, we call deathe yuel, wherby the soule passed to come to suche sorowe. And contrarpe, yf we thynke the soule to be in the fauour of god, or to be redye to take mercy, we call deth good, the whiche

C.v. che

To dye vvel.

che conueyde the soule to his blys.
So that by it selfe Deathe remayneth indifferent to be iudged of diuers considerations, other a good ende or an yuel ende.

o feare
at 6.

Nowe than we may here say, he that feareth deathe, sheweth hym selfe to be in doubte of his soules state, or els to be certayne that his soule is in goddis curse. The whiche ferefull mynde is in them that haue so passed this presente lyfe, that eyther they haue doone nothinge, wherby they may hope to be rewarded in heuen: or els they haue done so vngratiously, that they can haue no trust of escaping damnable punyshement, specially yf he be a chystened man. For yf he be not chystened, and feareth to dye, he declareth hym selfe to haue none hygher thought of lyfe, than the

the dumbe beastes haue, the whiche make by the lawe of nature so moche of their lyfes, that they can mynde nothyng belyde, and the losse of their bloode maketh with them an hoole conclusion of their beinge. wherfore beastes may iustly flye and feare deathe, as the worst thyng that can happen to their state: but a man dothe hym selfe to moch wronge, if he thynke hym selfe in no better condicion than be these beastes. It is not in the dyuels power to do manne so great hurte as this false imagination doeth. And surely vnworthy he is to haue in hym the power of vnderstandyng, of thynkyng, of prouydyng, of lernyng, of teachyng, of diuylsyng, of remēbyng, of louyng, of hatyng, of resonyng, of counsaylyng, of infinite moogyftes

To dye vvel.

gyftes, who someuer iugeth hym
felfe to haue no moze than a fwyne
oz an ape hath: Loke as by the fiue
wittes the body knoweth this oz
that: fo by thefe powers of mynd,
the foule walkith to his vnderftan
dyng, and of an heuenly mattier
is made this marueylous thynge,
that dwelleth in mans body fo a
tyme, to be made worthe other of
euerlaftynge lyfe, oz of euerlafting
dethe, fo the damned foule lyueth
in deth without ende.

death is
not to be
feared.

¶ But yet what fhall we faye to
the place we left befoze, that natu-
rally death is feared: Let it be the
workynge of nature, yet I fee not
but the ftrengh of mannes minde
fully faftened in fayth, may victo-
rioufely ouer come all this feare,
as we fynde manye enſamples of
men that fo haue done, not onely
of

of theym that haue benne helped
with faith, but also of many pay-
nymes, the whiche toke a courage
to dispise deathe, only of a mighty
and valiant minde to haue reason
subdewe in them the power of all
affectes.

If fynde, a lernedde paynyne
wrote that we shoulde nother care
for lyfe by it selfe, nor yet for death
by it selfe. He sayth that we shulde
care to lyue well and to dye well,
and let lyfe and deathe passe with-
out care. For lyfe is not good, but
to lyue well is good.

If paynymes haue this ryghte
consideration of lyfe and of death,
what shame is hit for Christened
men to care for death? seing Christ
whose wordes can not but be true,
so vehemently forbiddeth vs the
same, that paynymes saue by rea-
son

To dye vvell.

son to be done. Algeyne, seyng this death is so common a thyng daily in our syghte, why shoulde we we feare it. Thynges that syldom chause may sturre vp by their rarenes great feare: thynges that be euer at hande shulde by theyr famylartytie and custome nousel vs to sette lyttell by theym. Farthermoze he that feareth death coming to hym, wolde feare by lykelyhode deathe, if hit coulde be with hym, when deathe is suche a thyng, that other it is not yet come, or els it is paste. For no man can saye, that deathe is presente. So this feare can neuer be ioyned with the thyng that is feared. Algeyne that thyng that euerye man maye do, no man lighely doeth, that thyng that no man canne helpe hym selfe in, that for the most parte all men
do.

Do. No man almooste studyeth or
careth howe well he may lyue, but
how longe he may lyue every man
museth, when the trouth is, that it
myghte of all men be opteyned to
lyue well, and no man can further
hymselfe to lyue longe. A lyke fro-
wardnes is in our remembraunce
of deathe, we busilpe labour and
enforce to dreame of deathe, the
whiche thyng we can not do: we
myghte fynde the waye to dye wel,
and this thyng we wyll not doo.
This madnes Iohn I truste, you
wyll put of, and feare not deathe,
the whiche you canne not escape:
But feare an yuell death, the whi-
che you may flye.

Amonge manye commodytes
of deathe I reken one chesely to be
sette by, that it is good to dye wel,
to escape therby thoccasion of ly-
uynge

To dye vvell.

uinge yuell, and surelpe he dyethe well, that for suche an intente taketh death gladly.

More ouer consider you well, and you shall see, that in hym the whiche is curious to lyue, fortune hath a great rule, but in hym that can dye gladdely, fortune hath no power. And what a wretchednes it is to be vnder fortunes vanitie, I reporte me to them, whome we beholde dayly diuersely vexed as well with immoderate lustes of to moche welthe, as with passynge sorowes of to moche trouble.

Therfore to be oute of fortunes thraldome sette lyttell by this lyfe, that is to say, feare not deathe.

It pleased me to rede a paynyms opinion, that sayd, He is as foolyshe that feareth deathe, as he that feareth to be olde. For as af-
ter

ter yonge age folowith the old: so af-
ter old age streight foloweth Deth.
And a madde mans poynte it is to
feare Deth, seinge thinges vncer-
teyne, the whiche may chance and
may not chance, be onely worthe
of feare, but thinges certeyn with
out doubte commynge, muste be
loked for, not feared. The necessi-
tie of Deathes commynge is equall
and without remedy, so that ether
to complayne, or to flye at deathe
hit is a playne madnes. For who
can complayne to be in the condi-
tion, in the whiche indifferently al
men of this worlde be:

¶ And agayne yf the payne of di-
enge were a thinge to make death
fearefull, fyist it shulde be a com-
forte to remembre, that after the
peyne of deathe, there shall be no
moze peyne, and as Epicure saith,

D

If

To dye vvell.

If it be an extreme sooze payne, it is shorte. For no vehement peyne can be longe. This were inoughe to make death not moche to be cared for. Euery way deth is a thing neuer to be feared of a wyse man, and neuer to be out of mynd both with good men and wyse men.

And as for the feare of death were not he (I pray you) a starke foole, that wold wepe and wayle bicause he was not bozn to this lyfe a thousande yeres agoo : no lesse a foole is he who so euer sorowith bicause he can not lyue a thousande yeres to come. For these. ii. sayinges be euen and equally true : you were not, you shall not be. So that one mynde shulde be in vs, as well to remembre we shall not be, as to remembre we ones were not. It is no newe thyng to dye, our fathers
our

our grantfathers, our great fore-
siers be gone the way that both we
shal go, and al that folow vs must
come the same.

Where ouer in as moche no la-
bour, wyt, craft, noz diligence pre-
uayleth to escape dethe, no power,
no ryches, no auctoritie helpeth,
but all indifferently be called of
Dethe, all without choyse must fo-
lowe the trayne of Deathe, no cor-
ner can hyde vs, no walles can de-
fende vs, no waye noz meane, no
intreatie, no prayer, no suite, no-
thyng vnder heuen can kepe vs
from deathes hande. Let vs than
take a lusty courage of this despe-
ration, seinge there is no remedy:
lette vs manfully go to it.

The most fereful and coward be-
stes, that of nature be made to fly,
when they be dyspuen in to suche

To dye vuell. 67

ecessitie.

straytes, that they can counne no further, they turne them, and with the power of theyr myght they in-
force to escape. And surely it is e-
uer sene, that those ennemyes be
euer mooste terrible, the whiche be
dwyen by extreme force to fyghte.
For necessitie correcteth and chast-
iseth our hartes moch more sharp-
ly, than vertue can do. Wherof a
desperate mynde shall do greater
actes, or at the leest no lesse than a
valiant stomake can doo. In this
necessitie of dethe we nowe be all,
it is vayne for vs to flye or to run
away, our feare can fynd no place
of flyght. Lette vs imagine the
trouthe as in dede it is, that we be
al betrayed to dye. It is so John,
that without doubt we be all kept
in a strepte corner to be rydde of
this lyfe. There is no hope of re-
medy.

medy. All this people that you se,
 howe longe thynke you shall be.
 It shall not be longe, but all shall
 by the course of Nature be called
 hens to dethe, and there hydde. It
 maketh no force neither of the day
 noz of the place. There nedeth no
 question to be asked eyther where
 o? whan, al must come to one end,
 other soner o? later, other befoze o?
 after? what nowe John? dothe
 not he seme vnto you a shamefull
 coward, and a fearefull wretch,
 a playn kikkis without an harte,
 that with moche intercession, with
 many prayers desyrethe a lyttelle
 delaye of deathe? If you sawe
 one stande in the numbze of many
 that shoulde be hedded, makynge
 most instant suit to the hangman,
 that he might be þ last that shulde
 put his heed to the blocke, wolde

D.iii.

you

To dye vuell.

you not say, fye vpon such a wret-
ched knaue, that so moche feareth
deathe, beyng nowe at the poynt
to dye, whether he wylle or no ?
and yet this maner nowe is with
vs all. For the mooste parte it
is greattely valured with vs to
dye somewhat behynde other, none
is so nygh deathe by age, that de-
sireth not to differre from this day
vntyll to morowe, when in trouth
suche a weake mynde is in effecte
deed and buryed longe befoze the
body fayleth. Liffe vp therfoze
your hart onely bycause there is
no remedy, desyre not to flie when
there is no place to runne to, lette
necessite gyue you a courage, if al
other strength decayeth. What a
stomake was in the sayd Caius?
of the which sorte the stozies make
mention to haue ben many amon-
gest

gest the paynymes.

TA tyrante fierse selfe thretened Theodoze the philosopher, that he shoulde dye, and that his bodye shoulde lye to crows vnburied: wourshypfully sayde, aunswere- red this Theodoze to the tyrante: Thou mayste be proude of thy power. By cause one ounce or two of bloudde is in thy handes. And as for the burialle of my bodye, I howe folyshe thou arte, if thou reken it to be any dyfference, whether I rotte vnder or aboue the grounde.

Of suche coragious aunsweres the stoyses of paynymes be fulle. But moche moze the bookes of Chyristened men be fulle of suche ensamples.

Christes saythe made innume- rable stronge champions, inuin- cible

To dye vvell.

cible stomackes , not onely to-
warde death but ageynste all the
cruel deuises that could be founde
to make deathe more paynefulle
than deathe . The holye martyrs
were so farre from all poyntes of
feare , that they seemed to enforce
and to stryue to haue death gyuen
them . Theyr myrthe was to suffer
the horrible persecution of tyran-
tes . No reason nor lernyng could
worke suche strengthnes of har-
tes in mens myndes , as the fayth
of Chryste brought.

Loke howe sayncte Paul reioy-
seth in his troubles , howe he glo-
rieth in his scourgynges , whyp-
pynges , in his prisonment , in his
fettters , all his lyfe seemed to be a
continuell deathe , yet his harte
neuer gaue ouer , but waxed by the
peynes daily stronger & stronger ,
to

to suffer a freshe . feare of deathe
was soo farre frome his mynde,
that he was gladde to remembze
howe ones he shoulde dye, and
therby passe to Chyistes pzenence,
whose quarell he defended in this
worlde with all his myghte and
power.

Loke vpon saynt Laurence, ly-
inge broplynge vpon the burnyng
cooles, as merpe and as quiet as
though he lay vpon swete reed ro-
ses: When the turmentours tour-
ned his body vpon the fierp gredy-
ernes, he bad the cruel tirant eate
of his burned syde, whiles the to-
ther parte was a rostynge . This
saying declared that this holy mar-
ter feared no death.

Howe manye thousand mar-
tyrs suffered incredyble pernes of
flayinge with hookes they skyn

D. b.

from

To dye vvel.

from the fleshe, of scrappynge with
tyle stones the fleshe from the bo-
nes, of rentynge and tearynge
membze from mēbze with horses,
with bowed branches of trees, of
beatynge with whippes tylie the
bowelles fall out, of hangynge, of
burnynge, of Crucyfynge, of in-
fynite straunge and newe deuyses
for payne: Howe manye I saye,
suffred all that cruelle tyrantes
coude imagyn eyther with hande,
fyer, or ironne, rather than they
wolde ons deny them selfe to be of
Christis profession: Whan it was
proclaimed, that who so euer wold
saye he was Christened, he shulde
cruelly be put to deth. There pas-
sed no daye, without a great nūbze
of them that boldly spoke tho woꝝ-
des, of the whiche shoulde folowe
so blouddye a slaughter. This
was

was a manyfest token, that feare of death hadde no maner of place with our blessed martirs, the whiche with a constante boldnes defied and dispised the myghty, cruell, and fierse emperours, theyr courage to dye ouerthrew the ragynge madnes of tyrantes. The cause of this myrthe in so pitious martyrdomes was, that this blessed men knewe, howe Chryste nother could nor wolde deceiue them, but yf for theyr lyttel regarding of this lyfe, they shoulde opteyne an other lyfe, where their ioy shuld neuer haue nother change, nor decrease, nor ende. Therfore my good walcker, mystruste you not Chryste, whose doctryne the heuen and the erthe hath by innumerable myracles, this many hundreth yeres approuyd and confyrmmed to be trew,
the

To dye vvel.

the bloude of so many sayntes haue
witnessed the same: and the diuels
with all the damned spirites, so
surely beleue the trouthe of Chri-
stes teachynge, that they tymbler
and quake thereat. Be not moued
with the common ensample of the
hole worlde, though both spiritu-
all and temporall men, though the
pope with all his cardinales by-
shoppes and prestes, though the
princes with all theyr gentylmen
and subiectes magnifye, esteeme,
loue, noysse, and by all meanes
cherishe this lyfe, yet beleue you
the trouthe, and thinke al the worlde
false, where Chyristes sayinge agre-
eth not with that the worlde doeth.
If it were possible, that you sawe
the angels of heuen lyue contrary
to the preachynge of Chyriste, yet
ageynste them all beleue the sonne
of

of god, and loue not to abyde in
this lyfe, when Chyſte calleth you
hence, make a ſmale valure of this
preſent plesures, whā Chyiſt ſayth
all be vanites, & may be tozned to
endles ſozowes: Regarde no ho-
nour, no promotion here, when
Chyiſte ſayth, the place of honour
is in heuen, and here is none ad-
uācement, that is not both ſhame,
and alſo may be cauſe of a perpe-
tualle wretchednes. Diſpice the
eaſe and reſt that theſe riches bryn-
geth, in as moche Chyiſte ſaythe,
that of them be taken many im-
pedimenntes and lettes to enter
into the ſure quietnes of bleſſed
ſoules. Thynke no place to be for
your abydyng in this world, when
Chyiſte ſayth, here is not your coiſ-
trey, but your father and your
dwelling place is in heuen. Haſt
ther=

To dye vvell.

therfore hence. This is to saye be
wyllynge to forsake this straunge
countray. And seinge the waye to
your homewarde lyeth by deathe,
take a couragious stomake to die,
and dye gladly, that you may dye
well. Beleue I saye Christe, & you
shall thynke it paynefull to be in
this lyfe. Beleue Christe and you
shall be gredye to be partaker of
the heuenly ioyes, wherupon wyl
folowe a plesante remembraunce
of deathe, by the whiche you shall
departe frome your peyne to that
ioye, the whiche you desyre. And
hereof is made a glad dyinge, the
whiche I styl name a good dieng.
Thus if we canne take this feare
awaye we be well forwarde, and
herof wyl easly insue the reste,
that is to dye gladlye. It is a true
sayinge, that who so euer feareth
Death,

death, he shal neuer do a dede woꝝ
thy foꝝ a lyuyng man. Therfoꝝe if
hit were but onely foꝝ lyfes sake,
it is our parte to despise the feare
of deathe.

Besyde this feare of deathe, the
loue (I say) of this lyfe sooꝝe hynd-
ereth the gladnes of dyinge, no
man dyeth gladly, that esteimethe
moche this lyfe. He that rekeneth
in this woꝝlde hym selfe happye,
when he hath gotten ryches, pos-
sessions, auctozitte, promotion, a
ryall state, a princelyke courte, a
bundaunce of welthy fare, a rule
and power bothe to auaunce his
frende, and to vndo his foo: this
man I say that glozieth in his fan-
tasye foꝝ these and such other thin-
ges, can not but with moch sorow
depart hence. To this mā's hart þ
remembraunce of deth is a euer gre

uous

None
this fy

To dye vvell. T

uous thoughte, his mynde canne
not but lament whan he seeth the
necessite to be pluckid and drawen
frome these commodities, in the
whiche resteth the ioye, pleasure,
and gladnes of his mynd, he hath
so stedfastly accustomed hym selfe
to take this worlde for heuen, that
it wyll not synke in his bryne, to
hope of an other heuen: he hath so
corrupted his taste with thinkyng
this lyfe to be swete, that nedes it
must be a bytter thyng to make an
ende of all his pleasures, and in
this case be not onely they that
haue this worlde at their wyll, but
also they be in the same case that
haue naught, and be greedy of ha-
uynge. As moche loueth he this
worlde that wolde fayne be ryche,
as he that is ryche. It is nat the
haupnge noz the lackyng of abun-
dauce

dance in goodes, that maketh a sorrowfull hart in the remembraunce of dethe, but it is the mynd that valureth and pondzeth these present goodes to be of a great price, and worthy to be tarid for. This mind I say, as wel in a cōmuner, as in a kynge, as well in a yoman as in a lord, as wel in an hermite, monke, or frier, as in a marchant plowmā or vacabunde, as wel in beggers, as in ryche men, is the thinge that causeth sorrow in dying. And gladly no manne dyeth, that loueth the welthe of this lyfe. Wherfore the lerning to die wel requireth necessary a lesson, howe moche the goodes of this worlde be worthy to be regarded. And let the truthe haue in your stomacke his place, so that if it be tru, that the thinges of this life be worthy to be loued and to be
C cared

To dye vuell.

cared for: than loue you them and
care for them. If the truth be other
wise, change your mynd, & nother
loue these saide thynges, nor care
for them. Of the truth in this mat-
ter no man can dout, that beleueth
Christe, whom if you thynke to be
god, you muste also thinke it all
trouth that he saith. It can not be
otherwise then Christe testifieth,
whose preching euer exhorteth vs
to wylful pouertie, the which is no
ther to loue y goodis of this world
though we haue the, nor to care for
them, though we haue them not:
only by Christis teching we shulde
care for the kingdom of heuen, the
whiche standeth in the clenness of
conscience, where euer is a place
& a seete for the hie maiestie of the
holy trinitie. All other thinges ne-
cessary for this lyfe be not to be ca-
red

red for, nor yet to be valured more
then their dignities requirith: that
is to say, no more than is convenient
for instrumentes & toles to þ pilgre=
mage & passage of this strange coun=
tre. For in this world we haue no
home, our father dwelleth not in
his region, we be in this lyfe out of
our propre countrey, we shulde hast
home ward to the ioyful p[re]s[en]ce of
our owne father, þ abydeth vs in
heuen, the whiche hath a greater
charge ouer vs his chylde[n] here,
than he hath ouer the beastes or
byrdes, the whiche by his only pro=
uision without their care, lacketh
nothinge for their necessitie, Mo=
che more (sayth our master Christ)
if we tourned all our care to god=
warde, we shulde not be destitute
of such thinges as necessarily this
p[re]sent lyfe nedeth. And where

C.

Christ

To dye vvell.

Chyſte ſo ſtreptly commaundeth almes dedes, ſayinge, that who ſo euer helpeth not a poze man in his nede, he wil not helpe him noꝝ yet knowe him at the fearfull day of dome, in ſo moche that it pleaſeth Chyiſt to ſay, that euery poze man repreſenteth the perſon of goddes ſon, ſo that he that regardeth not a poze man, deſpiſeth the ſon of god. In this doctryne what thynke you? Whether dothe Chyiſte commaunde almes dedes foꝝ the pooze mans ſake, that ſhulde take almes, oꝝ foꝝ the ryche mans ſake, that ſhoulde gyue almes? In takynge almes I fynde no vertue, and nedes it is a thynge parteynyng to vertue, that Chyiſt wolde haue done. Therfoze ſurely it is foꝝ the ryche mans ſake. Foꝝ it is Chyiſtes leſſon, that techeth vs to haue

haue no inwarde loue to these casual goodes, the whiche we must put from vs, where we see theym that wante suche thynges. And a pofe of a perfecte stomake is taken in him, that vtterly leaupth and forsakethe all this worlde to folowe Christe: the whiche beddeth the ryche man, that wyll be perfecte, to go & sell al that he hath, & deale all to pooze men. For as harde a thyng it is to plucke through the smale nedels eie a greatte caboull rope, as to bynge a ryche man in at heuens wycket: not that it is impossible for a riche man to be saued, but by cause it is harde for a man in a whelthy state to kepe his minde in a due order to godward, without beyng drowned or infected by the contagious lustes and corrupted plesures, the which folo

To dye vvell.

weth the fortunate lyfe of this worlde . And nothyng is more in a rich man to be feared, than lest he sette his mynde to loue his ryches, the whiche loue can neuer stande with the pleasure of god. Remenibze the sayenge of thapostelle saynct Paule : The loue of ryches is the rote of all syn . Therefore let not this loue grow in your harte, from whense shuld springe the frute of damnation. Here of my frende walker, I trust you se, that without question it is Chrystes wil to haue vs lyttel regarde this life, and moche lesse to regarde all the commodities apperteining to this lyfe. It is god that sayth, The losynge of lyfe in this worlde, is the fynding of life in a nother worlde: and that wepyng, sorowe, peyne, tribulation, pouertye, shame, persecution,

secution, and fynally death in this lyfe, is laughinge, ioy, pleasure, ease, ryches, honour, quietnes, and fynallye lyfe, in the kyngedome of god.

Contrarye the same maister testifieth, that myrthe, welthe, reste, glozve, abundance, strengthe, libertye, rule, & fynally life in this worlde, is lamentyng, grefe, trouble, flaunder, myserie, wekenes, thraldome, bondage, and fynally deathe in goddes reygne. In this tenor and key sowneth al our holy scripture. wherfore my thynke it is inough to proue to a Christened man, that the welthy state of this worlde is bayne and ieopardous, by cause Christe so teacheth and preacheth, and surely a greater profe by reason for this matter with you I wyll not vse atte this

To dye vvell.

tyme. Let Chyrste be beleued, that
beddeth you gether a tresure in he-
uen, where your ryches shall be-
sure from mothes, wormes, and
rustynge, from theues, fyre, and
water. If your treasure be ones
couched in heuen, streyghte your
harte shall also be there: and soo
shall you take no pleasure of tary-
nge in this lyfe, but rather it shal
be werines and tediousnes to you
to be here absente from your har-
tes desyre, the whiche alwaye styc-
keth and cleueth to your treasure
in heuen, If hit soo be that after
Chyrstes consaille you haue there
put al your goodes and substance.
If nother we feare death no: loue
this lyfe, I thynke the chiefe impe-
dimentes & lettis of our purpose to
dye wel, be taken away, & now we
may a litel deuise, what thing may
helpe

helpe vs in our iourney after these
stones and blockes be gone.

In my mynde nothyng shall
further vs more to a glasse beth,
than shall an ordinate lyfe, that is
to liue in a iust & a due maner after
one rule & one forme, euer awake
in a quicke remembrance of death, as
though every houre were our last
space of indurance in this world.
When you rise in the morning, de-
termine so to passe y^e day folowing
as though at nyght a graue shuld
be your bed. Let every daye be rec-
kened with you as your last. This
minde shal make you bestowe well
your lyfe, the whiche is to you un-
certeyne, howe longe it shall con-
tinue: ye rather in doubt ye be,
howe sone or howe shortly life shal be
taken from you. What so ever you
take in hande bethinke you, that

what
drest
glad

To dye vuell.

before you ende it, death may oppresse you workynge. This is the thyng that Christ wolde haue vs do, when he so often warneth and admonisheth vs to take hede and to loke aboute vs, bycause nother the daye nor the houre of our callinge is certayne to vs. Therfore it is our parte, of a tyme so moche vncertaine to make a time sure, certayne, and present, that we neuer be taken vnwares: by the whiche meanes we shal gladly suffre death seying it is a thyng so longe before prepared. For why shulde it be a strange thyng to reken euery day to be the laste? I see not but that thyng, that happeneth and changeth to some of vs, myght come to any of vs, and lyke wise all might haue that that a fewe hath. There is no cause to deny, but as wel this
Day

day you or I myght dye, as we see
this day some other deed: & though
we be not deed this daye, yet it is
trowthe that this day we dye, and
dailye sithen our fyrste byrthe we
haue died, in as moche that dayly
some parte of our life, hath ben di-
minished, & euer as we haue gro-
wen, so euer life hath decreased. We
were babyes, we were chyldeyn, we
were boyes, we were yonge men,
all these ages be losse, and tyll ye-
sterdaye all tyme past is gone and
lost. This same selfe day that we
nowe lyue, is deuyded and parted
with death. Styll without ceas-
sing we approche to death by ther-
pence & wast of lyfe. Thus dyinge
we alway be, though death be not
alway vpon vs. Conceyue than
this ordinate lyfe in your mynde,
& bestowe your tyme whilest you
haue

To dye vvell. T

haue the tyme. Aboue all thynges
fly idelnes, the whiche is a thyng
bothe to the body and to the soule.
lyke a kankerynge rustines, and
as an eatynge consumption, hit
wasteth to naughte bothe vertue
and strength. Al man the whiche
is in the lyfe that you be, may sone
be corrupted with this contagion
of idelnes, if he be not well ware,
& diligently enforce him selfe to the
contrary. For Ife you haue a mai
ster so affectionate & giuen to you,
þ he wyll nother suffer you lacke
any thyng mete for your helthe or
quietnes, but also he had rather
forbeare his owne commodities,
than for his seruyce you shulde be
disquieted: So tender he is in all
poyntes ouer you, that if you pon
der well his state and your owne
condition, you shall finde your life
betw

better defended from all stormes
agaynst the mindes rest, than your
maisters condition is. He is in su-
che a syghte of the worlde, that ne-
cessarily his studye and care muste
moue hym to satysfye the greatte
expectation, that his hole contrey
hath of his towardnes. And for-
tune on the tother syde, is so con-
trary to hym, that nedes he muste
by wisdom procure, with no smale
thoughte, howe he may in penury
maynteyne the outwarde face of
his reputatyon : so that for your
quietnes his mynde often labou-
reth, where you may do what you
wyl without feare of the worldes
displeasure, without feare of lac-
kyng or not haupnge inough for
your necessarys, and moche more
than necessitie requireth. Labour
haue you none, but that maye be
ra-

To dye vvel.

rather takē for a pastime, thought
to please your maister you nede not
take, in as moch you may be assu-
red, that he can not nor wil not for
the time of his lyfe chaunge his af-
fectiō toward you. Therfore I say
it may be feared in one of your state,
lest idelnes shuld brede a foule slo-
uens neste, the which were mough
to distroye all lustines of vertue, &
to make you longe deed and buri-
ed in this worlde, before lyfe forsa-
keth you. For my good Iohn, I
wyl haue you knowe and remem-
bre, that idelnes is called the graue
of luyng men: it is the thyng,
wherin life dyeth, and therby your
soule is twyse buried in you,
ons in your bodye, nexte in your
slothe. The whiche vyce in ser-
uyng men most reyneth, and the
same is roote of manye vnthyrsty
thoughtes,

thoughtes, wherupon folowethe
a worse idelnes than the tother is.
For it is an yuell ydelnes to do no
thyng, but a worse ydelnes hit is
to do not well. Suche an ydel fe-
lowe saint Chrysostomus calleth
a dissolatynge, or a boyde baitynge
place, wherinto the dyuel entrith,
as in to his owne howse by good
right. For where vertu is not exer-
cised, there the enemy of grace clay-
mith his rule, it is not now mi pur-
pose to shewe what you shuld do, &
you might not only fly idelnes, but
also be well occupied. This were
a mattier inoughe for a nother
worke. I haue my intente at this
tyme, if you se that death is not to
be feared, and that by contynuall
remembraunce of death, you shall
prepayze your selfe to dye gladly
with a good wyll: the whiche you
can

To dye vvel.

can not do, onles you be in hope of the euerlasting life, & this hope requireth some trust in the clenens of a good conscience, the which euer foloweth a gracious intēt of liuig wel. So ꝑ if you liue wel, you shal dye wel. And of the way to liue wel you cā not misse, if you arme your minde to be strong agaynst al suddenness of deth. Pray euer continually without cessing you must: but what is this continuall prayer I wolde you lerned. For of prayer it is but one fynal portion, the sayinge of psalmes or aring with wordes of god his grace, the very prayer is to be euer wel mynded, to be euer in charitie, to haue euer the honour of good in remembrance, to suffre no rancoze, none pre, no wꝛath, no malice, no syn to abyde in your delyte, but to be in a continuall

nual good thought, the which you
maye kepe whether you slepe or
wake, whether you eate or drynke,
whether you feaste or fast, whether
you rest or labour, & neuer parauē
ture you can pray better, than whā
you must giue your selfe to serue
your maister, to whom y^e course of
your life is due & boundē specially
when god hath giuen you suche a
maister, whom your seruice cā not
please without you be studypous to
please god. For wel you see, y^e with
out vertue your seruyce were to
your maister an vnsauery thyng:
but (as I haue sayd) it is not now
my purpose to apoint you the way
of lyuyng wel: if you haue harde
inoughe to dye wel, I haue for my
parte nowe sayde inough, & short-
lye by the same you shall of your
selfe without farther helpe fynde
the

To dye vvell.

the waye to lyue well. Nowe that
by this I thynke my promysse
fulfilled, I will at this poynte bid
you farewel, and I pray god giue
you a stronge corage to passe valy
antly throughe death, to come from
thence to euerlastyng lyfe, by the
helpe and grace of our mayster

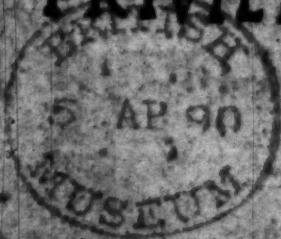
and sauour Christ, to
whome lette vs foꝝ
euer moze ren-
der al glory,
praysse, and honour. Amen.

At Paris the .x.
day of Ja-
nuarye.

Thomas Berthelet regius im-
pressor excudebat.

An. 1534.

CVM PRIVILEGIO.



t
e
e
e
e

123456789101112131415161718192021222324252627282930313233343536373839404142434445464748495051525354555657585960616263646566676869707172737475767778798081828384858687888990919293949596979899100

2